

Notices for this church column .

Kircaid, pastor.-Sunday school and Bi-ble class, 9:50; public worship and sermon, 11; Y. P. S. C. E. prayer meeting, 6:30; public worship and sermon, 7:30; prayer meeting, Wednesday, 7:30. Rev. John Pir.ney Erdman will preach.

St. Andrew's Cathedral-7, holy comahiahi; 7:30, evensong and sermon.

St. Andrew's Cathedral, Second Congregetion, Rev. Alexander Mackintosh, rector.-Sunday school, 9; morning service, 9:45; evening service, 6:30.

Sunday of the month, 11:06 a. m.; matins nesday, 7:30. and sermon, 11:05 a. m.; evensong, 7:05 p.

toman Catholic Cathedral, the Bishop | Relief Camp No. : 7; week-days, low mass, 6 and 7.

Church of St. John the Baptist, Kalihi- day from 10 a. m. to 4 p. m.

waena, Rev. Father Clement,-High mass, of the church; rehearsal, 3; rosary, 4. Punahou,-Mass at 11 a. m.; rosary, 2 sion hall.

Eloworth League at 6:30 p. m.

vices on Sunday in the Mililani Hall (rear vited, will be "The Gift of the Gospel."

vice, 11; young people's meeting, 6:20; good music.

THOU ART THERE.

Herald.

there; if I make my bed in hell, behold, thou art there.-Psalms exxxix:8.

on which will repay a second thought, In mountain top. some odd way our fathers put a limit to the omnipresence of God and declared that of the next. When you die you will be there is one place in the universe in which just what you are now until you change He is not to be found. Having theologi- yourself for the better. Death has no cally laid out a separate locality for the wicked, they rashly concluded that God gravitate to your own place just as you also operates two orphanages in the certain great centers the different denomnever crossed its boundary line. They have done here. But wherever you are United States-one in New Jersey and prayed to Him as a father, the father of every human being, with a love so boundless and deep that they could neither conceive of it nor measure it, and yet there was a door whose threshold He would not pass and a region in which His redeeming presence was never felt. They ignored this contradiction of terms and say that God will under any circumpractically reduced the Almighty to a moral level which we should severely and justly criticise in an earthly parent, Within the last two generations, how-

ever, we have been rereading the Bible in the clearer light of new knowledge, and it has caused us to revise a great many of our former opinions. The new theology is based on a larger faith than the old, and If we think of God differently it is because we have come closer to Him

I am asked every now and again if believe in hell. I have never known man who did not believe in it. It is not possible for anyone of ordinary intelligence to deny the fact. For myself, I have been in more than one hell during my long experience, and as I look about the world I see others who have not yet escaped from it. Sin, with its attendant remorse, its ghastly regrets, its overwhelming sense of unworthiness, its spectral fears-what is all this but hell? Certainly it is not heaven, but the very opposite. One need not think of hell as in the future, because it is all about us, and souls that are drawning their better selves in dissipation are in it without perhaps knowing it. By and by, have before their career is closed, when they recognize the fact that they have wasted divine energy on folly, they will see that emphasized the importance of applying they have literally made their bed in scientific pedagogic methods to re-

But I emphasize the fact that "Thou there." There is not a struggling. wrong headed, wilful being on the planet | The American Board's increase in ten who has not his God for an onlooker and months from donations and legacies a companion. He is not a wrathful, but amounts to over \$60,000, the American But the bird with the broken pinion a pitying God, who brings all the re- Missionary Association's receipts for the power of an evil thought, and the whole month of July, 1899.

midweek prayer meeting, Wednesday,

Chinese Church (Congregational), Rev. must be in this office by 6 p. m. on . Edward W. Thwing, acting pastor,-Sun-Fridays. Otherwise the announce- o day school, 9:30; preaching service, 11; ments will be run as the week be- . Sunday school in English, 2:30; evening fore. Shere is no charge for these . service, 7:39; Wednesday, prayer meeting, 7:30. Dr. H. G. Welpton, who has just re-turned from Nanking, China, will speak in the morning and tell of the work Central Union Church, Rev. William M. there and the present situation. The pastopic, "The Works of Faith."

Japanese Church (Congregational).-Services at the old Lyceum at 11 and 7:30 o'clock.

Japanese M. E. Church, H. Kihara, pastor. E. Tokimasa, associate pastor.-Sunmunion; 11, matins and sermon; 3:30, pule day school, 10; morning service, 11; evening service, 7:45; class meeting, 8:30; prayer meeting, Wednesday, 8. Services at Walkahalulu Church.

Kawaiahao Church, Rev. H. H. Parker, pastor.-Sunday school, 10; morning ser-St. Clement's Chapel, terminus of the vice, 11; evening service, 7:30; preaching in Beretania street cars, Punahou,-Sunday English by Rev. W. D. Westervelt; Chrisservices: Holy communion, 7 a. m.; first tiar Endeavor, 6:36; prayer meeting, Wed-

m.; Sunday school, 9:45 a. m.; daily pray-er during the week, 7 a. m.; seats free; Matthis and Mills.-Morning meeting, 11; good news of salvation to their very door the chapel is served by the rector of Ho- street meeting, 7:30; evening meeting in steps. The spiritual or evangelistic oper-

of Panopolis, -- Low masses, holy com- | Feniel Mission, Irwin block, Nuuanu in charge of 2,661 paid officers, whose enmunion, 6 and 7; children's mass with street, below King; Mrs. M. B. Goodwin tire time is given to this work. Proper Erglish sermon, 9; high mass, with native and Miss E. Uddenberg, missionaries in oversight is secured by the country being sermon, 18:30; rosary, with native instruc- charge. Gospel meetings are held in this divided up into 16 divisions, 17 districts tion, 2; solemn vespers and benediction, hall every night in the week. In connec- and \$1 sections, At these corps upwards tion with the work a large reading and St. Augustin's Chapel, Rev. Father Val- writing room has been opened and many entine, in charge. Sacrament of the mass, strangers have found a place here to read being reached annually and about 35,000 or write or rest. This room is open each

A meeting for seamen is held each Sunsermon and collection for the expenses day morning at 9 o'clock on the wharf at the foot of Nuuanu street. At 10 Church of Sacred Heart, Marquesville, o'clock a Bible class meets at the Mis-At 3 p. m. a holiness meeting is conducted by Mrs. Goodwin. At 7:30 Methodist Episcopal Church, Rev. G. L. o'clock a street meeting is held at the Pearson, pastor.-On account of the ill- corner of King and Nuuanu streets, folness of the pastor there will be no preach- lowed by a meeting in the hall, led by ing tomorrow. Sunday school at 10 a. m., Mr. H. P. Rider. There will also be special singing. A Swedish meeting is held The Reorganized Church of Jesus every Monday night, to which all who un-Christ of Latter Day Saints will hold ser- derstand this language are cordially in-

of the Opera House) as follows: 10 a. m., The following regular services are held Sunday school; Il a. m., preaching, Ha- at the Seventh-Day Adventist Chapel: wallan service; 5:30 p. m., Book of Mor- Saturday, Sabbath school, at 10 a. m.; mon class; 6:30 p. m., church history preaching at 11 a. m.; Wednesday, prayer ciass; 7:20 p. m., preaching, English ser- and missionary meeting at 7:30 p. m. All The subject of the evening sermon are welcome. B. L. Howe, pastor.

Joyful News Mission, corner Nuuanu Christian Church, Rev. John C. Hay, and King streets, - Evangelistic address at pastor.-Sunday school, 9:45; morning ser- 3 p. m., by J. L. McComb. All welcome;

habit of right thinking kills all wrong thinking. One cannot glance at Christ, George H. Hepworth, in the New York and so catch a glimpse of the ideal, with-

out absorbing a topic which points to If I ascend up into heaven, thou art health. He can at any moment begin the For the year 1,836,000 beds were provided ascent to a nobler manhood, because God and 1,390,000 meals supplied. has never deserted him, and never will, but sends redeeming angels to guide him This is a very significant statement and through the slough of despond to the fourteen Rescue Homes for Fallen Wom- An article in The Congregationalist (Ju-

Now, if this be true of the present stage power to make a man good or bad, but is simply a change of residence. You will you will be within reach of His urging, the other in California." alluring and redeeming love. There can be no spot in the universe where He is not. The Psalmist is right; God is in heaven, and He is in hell. If, therefore, God is there, the whole influence of His presence will be, must be, to draw you to a higher moral and spiritual level. stances, either now or at any other time, leave you to your fate is to wrong the through the bleak darkness in search of

the lost one. That kind of love is, in my judgment, the greatest possible incentive to righteousness .You cannot resist it, if you ponder it, any more than you would treacherously desert your best friends. any more than the drowning mariner would reject the buoy which the lifesever throws to him. Religion is a recognition of God's love, which is patient, pitiful and always at hand. You may be in hell today, but "Thou art there" also, the God who made you, the God whose Christ came to whisper good tidings, the THE BIRD WITH THE BROKEN PIN-God who wants you in heaven. That love must win you at last, and when you surrender to its consecrating influence you I walked through the woodland meadows, will have but one regret, that you thought you could live so long without it.

The Jewish Chautauqua opened at Atlantic City, July 16th, with the ini- But the bird with a broken pinion tial lecture by Professor Gottheil on "Past Biblical History and Literature." Dr. J. B. Grossman of Youngstown, O., I found its young life broken ligious instruction.

sources of omniscience to bear on that soul's redemption. A broken law will inevitably crush, but with the crushing comes the pleaning call to duty, and to listen to that call is to counteract the effects of evil. A good thought lessens or as much as it received during the

RELIGIOUS INTELLIGENCE

St. Peter.

MISSIONARIES IN

Religion of American Indians--- Growing Power of High Church Party ...

The Salvation Army annual report for University of Strassburg (see The Liter- dian's Indian-the redman as seen from the United States of America has just ary Digest, June 23). The results of this the native standpoint. Of the Pawnee been received in this office. It comes in discovery are now published in a book by the form of a 100-page booklet from off Prof. Adolf Jacoby, of the same univerthe Army's own press and compiled by sity, entitled "Ein Neues Evangelienfrag- finity-a formidable barrier walling the Commander Booth-Tucker, Besides be- ment" ("A New Gospel Fragment"), West; where giant waterways flow toing well written and got up it is splen- which is reviewed in The Athenaeum ward the rising sun, and grassy plains didly illustrated with a large number of (London, June 23). The Athenaeum does boundlessness-here, in the center of crehalf-tone cuts of the different Army not take so favorable a view of the gen- ated things, Ti-ra-wa-hut placed the peo-The fact that the Army was only estab-as does Dr. Jacoby. Commenting on the or bending Arkansaw, or by the great THE CHURCH OF THE PEOPLE. The distinguished writer of the report, The Athenaeum remarks that "even after overruling care of the gracious gods-Tiin opening, says: "The Salvation Army this short passage it is clear that the un- ra-wa-hut.

the evolution of two ideas-first, that known writer drew his material from the of reaching with the gospel of salvation canonical gospels, or from some record and great was their love for the people the masses who are outside the pale of closely connected with them, although he in giving them existence, and thus placordinary church influences; second, that does not follow them minutely." The ing them upon a created portion at once of caring for their temporal as well as new text, he says, is certainly later than so wonderful and grand. Here in comspiritual necessities. . . . If it were the canonical gospels, although Dr. Jaco- fort and delight they might dwell, privipossible to put into figures the sum total by boldly puts it at some time in the sec-leged to roam at will and seek whatsoev-ord the indirect influence of the Army on ond century. The writer continues: religious thought and sociological progress, and could we add to this its direct the common error (common especially in then Ti-ra-wa-hut are holding council. and visible accomplishments, the result Germany) of trying to extract more defi- The lightnings flash their mandates. The would indeed be startling."

THE CHURCH OF THE CHURCHES. After pointing out that according to church statistics there are some 20,000,000 persons for whom there is no church accommodation and do not attend any places of worship, he says:
"In the light of the above facts the ex-

the more remarkable.

reme importance of the Army as a religious factor in our national life cannot fall to be recognized. Not only do tehs of thousands of habitual neglecters of the ordinary means of grace make our services the only ones they ever attend, but we follow them to their open-air resorts Salvation Army, Murray Hall, King and by means of our street parades, muations of the Army are carried on by 749 posts or corps which are commanded or of 12,000 meetings are held weekly between two and three millions of people persons profess conversion publicly every year, amongst them being drunkards, criminals and other outcasts of society."

"WORK FOR THE WORKLESS." have now eight hapor bureaux and nineecrps is practically a labor bureau and than a conjecture." by means of the efforts of the officers thousands more are found employment . . Our shelters for the homeless poor have been greatly appreciated. Here for five or ten cents each or its equivalent in work we nightly harbor thousands of destitute persons. There are now 47 shelters for men and three shelters for women, with accommodation for 5,000.

RESCUE THE PERISHING.

about 1,000 having passed through during various Protestant missions: of existence, it must be still more true the year, 70 to 83 per cent of them being restored to lives of virtue. ings are regularly conducted by permis-

FARM COLONIES.

Of their interesting experiments on this line the report says: "It is now two years since our proposal was made public. During this period, although crippled for lack of capital, we have established three colonies-one in Colorado, the second in California, and another in Ohio. . Each colony Good Shepherd who left the ninety and consists of a tract of land divided up into nine sheep safely folded and wandered small homestead farms, from five to ten acres, with a cottage, a few cows, pigs and poultry. On our Colorado colony we have now about 150 persons, 27 cottages, 150 cows, 75 horses, 120 pigs and 1,075 head of poultry; also a creamery. At the end of eighteen months what is the position of the colony? Each family is able to meet its own expenses with the prospect of speedily repaying the money spent upon its establishment. There has been a each income of \$5,000 cn an investment of \$30,000, and this in the second year of the colony's existence."

ION.

Where sweet the thrushes sing. And found in a bed of mosses A bird with a broken wing.

I healed the wound, and each morning It sang its old sweet strain; Never soared as high again,

By sin's seductive art. And, touched with a Christ-like pity, I took him to my heart. He lived with a nobler purpose And struggled not in vain, But the life that sin had stricken Never soared as high again.

Kept another from the snare And the life which sin had stricken Kept another from despair. Each ill has its compensation;

There is healing for every pain, But the bird with the broken pinion Never soared as high again. -Hezeklah Butterworth.

Poetry of Decalog.

We lately recorded the discovery of American aborigines, especially of the fragments of a supposed "Gospel of St. Pawnees. The Indian, he asserts, is the Peter," lately announced through the most religious of beings, and is constantpress by Prof. I. W. Spiegelberg, a wellknown Egyptologist, and Prof. K. Anglo-American Magazine (June), em-Schmidt, an expert in gospel manuscripts ployes unconsciously the rhythmic flow of and early Christian literature, both of the ticle is said to be a portrayal of the Inulneress or early date of the document ple. On Missouri's banks, or by the silwords given upon the reverse side of the southern Rio Grande, now here, now first fragment (reproduced by us in the there, now roving, again consolidating in article above mentioned), the writer in their ephemeral abodes, creatures of cir-

knowledge of the synoptists and some- Ti-ra-wa-hut have preserved him." thing of the tone of St. John. A similar Besides the Aboriginal Gods, the Paw-line of argument might have been used nee, like other Indian tribes, deify cer-its Broad Churchism, and the other to show that the port.on of the Gospel of tain natural powers: Peter discovered at Akamim in 1892 was from the Egyptian gospel, if the few fied. The moon is addressed Mother (Averses which connect it with the name of tira) in a sense of divinity. Powers re-Peter had happened not to be included side in earth as well. When the redstone in it. Dr. Jacoby draws other arguments pipe is filled with aromatic sumac and from the Christology of the Coptic frag- tebacco, and lighted, the first puffs of ments and that of ...e supposed remains smoke are blown skyward to Ti-ra-wa- of their opinions. The Establishme of the Egyptian gospel, but they are hut with words of grace; then toward equally slight in substance, and rest the earth and the four points upon the equally upon questionable assumptions, horizon-the region of cold, of the warm It is, no doubt, possible that his conclu- winds, of the rising, and of the setting sion is right, and there is always a cer- sun. All wonders of creation are of di-'It is sometimes alleged that 'any man tain amount of a priori probability that vine origin, and are possessed, in a dewho wants work can get it.' . . . But an apocryphal gospel found in Egypt gree, of divinity. . . . The animals, the returns of the labor unions of the should be the Gospel of the Egyptians; God's creatures, have their due share of State of New York show that during one but in presence of the large number of the Indian's devotion, religiously. To the of the most prosperous times ever re- other apocryphal gospels which we know La-rhu-ra-hki '(animal kind) ported upon, 10 per cent of their mem- to have existed the presumption can not wa-hut gave some secrets. The wolf different conceptions of religion, between bers had been out of work. If such was be strong. On the other hand, there is no warns his human brother of impending the proportion amongst the powerful or- reason to suppose that the Egyptian gos- danger. Spirits of the slain reappear upganizations represented it is easy to im- pel purported to be written by an apostle on the battle field to communicate with agine how great must be the suffering in the first person, as this fragment is; the living. Many men have foretold their from the church"—was, says the write among the masses of unorganized labor. and for ourselves we are not envinced death, and have prophesied events. This In a single month the Salvation Army that the tone of the fragment suits so power comes from living in closer touch teen salvage brigades, woodyards and dence available does not admit of any the thunders of the sky." workshops, in addition to this each of our conclusion which can claim to be more

MISSIONARIES IN CHINA.

The most recent and trustworthy statistics at present obtainable report the number of missionary societies of all decomprising a force of 1,324 European and American missionaries, and 4,149 native agents. These figures, however, were not prepared this year, and are probably a considerable underestimate of the actual Christian missionary force in China at "In the United States we have now the outbreak of the anti-foreign fever. er with accommodation for 360 girls, ly 5) gives the following outline of the

"The American Presbyterians at present have the largest force of any single denomination, with the exception of the sion of the authorities in many jails and China Inland Mission. In so vast a terripenitentiaries, resulting in the conversion tery there is little temptation to invasion inations would naturally take pains to establish themselves. The Presbyterians have done good work in Shantung. Irish and Scotch Presbyterians were the first to enter Manchuria, while the Church Missionary Society and Baptist organizations have pressed on toward the western Shanghai may perhaps previnces. be considered the Protestant center, where nine denominations are represented and where the great missionary conference of 1890, attended by 400 workers from almost every province of the empire, was held. Emphasis has been laid upon educational agencies, as the work of Dr. Martin at Peking and Dr. Happer a decisive issue, and since the recent at Canton indicates. Good use, too, has "cpinion" of the archbishops adverse to been made of the printing press, and in reservation of the sacrament, the acerno mission field has medical work been bity of the controversy seems to have macarried on more successfully. Some of terlally subsided. The English people the names that shine in the history of have had other things to think of during missions in China are Morrison, Milne, the past year than disputes about the Bridgman, S. Wells Williams, Peter Par- minutiae of ecclesiastical ceremonies, and ker, the father of medical missions, John as public attention is likely to be engag-Ross, James Gilmore, to say nothing of ed for some time to come upon the soluthe living heroes and heroines. In no tion of imperial questions of tremendous country has there been such a signal importance, it is likely that the violence manifestation during the last few years of the early days of the Kensit protest of the Holy Spirit's blessing upon the will not soon be duplicated. Some slight work of the missionaries, and this up-modifications of ritual have been made heaval comes at a moment when, to by members of the advanced ritualistic human appearances, the missionaries party, while others continue to ignore the were on the eve of their greatest tri- so-called ruling of the archbishops. umphs. Catholic missions is taken from the New fervesce that matters will remain, for a York Sun (July 9):

> no regularly constituted dioceses, but affair has been to indicate that appar-certain priests (?) have the power of ad-ently a great decadence of Protestantism church through the orders to which each belongs. The few secular priests are not of much importance, and the superior of writes:
>
> Bread Church, the Low Church, and the past the best scholars have possible that race chiefly.
>
> Of about that race chiefly.
>
> Of about the public schools that race chiefly.
>
> Of about the public schools that race chiefly. of much importance, and the superior of the order is the vicar. The Catholics long ago adopted a plan of dividing the empire into districts, and one section is in charge of the Franciscans, another.

arists. These last have charge of the Church of Rome, both in doctrine arists. These last have charge of the provinces of Kiang-Si East, Kiang-Si ritual. At the present day, in many of the churches all over England. North, and Kiang-Si South, Che-Kiang. the churches all over England, it was the difficult to see any dis-North, and Kiang-Si South, in be difficult to see any difference. Pe-ch!-li West, and I c-child will thus be order and form of worship will from what one worship which Peking is situated. It will thus be bruer and form of worship seen that the present persecution will from what one would see in as fall heaviest upon the Lazarists' order. Catholic Church. It would not geration to say that heaviest upon the baseling in geration to say that during the China for a hundred years and has given tury a revolution has taken place has many martyrs to the faith. The visitor ualism has gained an almost complete the complete to the complete transfer transfer to the complete transfer tr The Supposed Gospel of many martyrs to the faith. The visitor or superior over the Chinese Lazarists is triumph. It is clearly the doming in the Church of Free doming in the Church of Free doming. Mgr. Alphonsus Favier, and he is also in the Church of England today, and vicar apostolic of Peking. In the capital city he is assisted by fourteen foreign and of the movement to completely Roman completely Roman city and completely Roman city and city he is assisted by fourteen foreign and city he is a second city he is a s city he is assisted by four in his entire their church. For this purpose the province of Pe-chi-li South he has forty-many secret societies, the existence two foreign and sixteen native priests." which has been now fully made known a "The Roman Catholics claim about a "The Secret History of the Oxford More ment," by Rev. Walter Walsh "". The Roman Catholics claim about a ment, by Rev. Walter Walsh, This ment, by Rev. Walter Walsh, This wan. million Chinese converts, while the several Protestant bodies claim about a hundred thousand communicants. Both fig-dred thousand communicants. Both fig-dred thousand communicants, and the Protestantism of the English

> THE RELIGION OF THE AMERICAN INDIANS.

> The Indian has been wholly misunderstood, says Mr. H. E. Burgess, who has been a lifelong and close friend of the ly filled with a sense of the Divine immanence. Mr. Burgess, who writes in The "the God's Aborigi-

"Where mammeth rocks rise toward inextend in undulating reaches in seeming land is a Protestant country. It was a "Great was the wisdom of Ti-ra-wa-hut,

"Unfortunately, Dr. Jacoby falls into roar and vibrate throughout the heavens, nite results than his materials admit of. storm is but an expression of their pow-His main thesis is that the newly discov- er. When the storm is under way, the ered text belongs to the Gospel of the savage places twigs of fragrant cedar Egyptians, an apocryphal work of the upon the burning coals of his rude hearth, econd century, well known by name, but and says smilingly to those assembled, almost wholly lost. His method of argu- 'Thus will Ti-ra-wa-hut be pleased.' Litment is of the sketchiest description. He tle savage children play out in the storm. begins by assuming that the unidentified No fear is in their hearts-the gods will quotations in the second Clementine epis- rule. The warrior going into battle strips tle, and also the Logia recently discov- himself to adorn his nude body with white ered at Oxyrhynchus, are derived from clay; then, darkening his face with of Uniformity as much as any disse ered at Oxyrhynchus, are derived from clay; then, darkening his face with does, though in a different way, and at the Egyptian gospel—two very uncertain charred embers, and with the tail feathpropositions; thence he deduces that the ers of the white and black tailed eagle Egyptian gospel was based mainly on the streaming from his hair, he mounts his emoluments of the church as by law es synoptists, but also contained Johannean painted horse, bids defiance to the fates, matter, and thereupon argues that the chants his savage anthem of praise to new fragments must belong to the Egyp- the gods, and singing, smiling, he plunges tian gospel because they, too, show some to his death. If he returns victorious,

"The sun (Sa-coo-ru) is to a degree dei-

found employment for 4,780 of these work- early a date as the middle of the second than the common person with Ti-ra-waless persons through its bureaux. We century. In a case like this it would be hut. 'Man Chief,' the great chief of the dem of heaven within-first press more scientific to confess that the evi- Pawnees, heard his death announced in Mr. Burgess makes some astonishing statements about the Indian's religious DISTRIBUTION AND WORK OF THE nature. "Out in the Western wilds," he says, "God has chosen to place a people

of whom it were but the solemn truth to

say: 'They are the most earnestly and

The

naturally religious of the races."

writer continues 'He is the most religious of beings, only it is his own natural religion, not borrewed nor learned from books. His instincts guide him. He has no formalities of written law nor stated times for his worshiping. Divinity surrounds him, is ever present, ever manifest. With all his faults his life is one conti:nuous prayer. This will be gainsaid; but go live his life, share his joys and sorrows, dear critic, ere you brush aside this statement-a continuous prayer. Even in his galety he sings of God-the gods (Ti-ra-wa-hut), the Father above. It is not all solemnity -end there is no hypocrisy in savage worship. In all the Indian's adversity, and in all the pressure of an aggressive civilization that has surrounded him for generations-forcing its evils upon him more gratuitously than its good examples-notwithstanding our oprogressive Christianity that engulfs him, he clings to his simple faith, stands by his convictions, and proclaims to the world that he wants no better God than the Father of tralia, 4,000. In China there are entity his people the beloved, Ti-ra-wa-hut, whom his forefathers trusted and who he believes are still in power."

GROWING POWER OF THE HIGH-CHURCH PARTY IN ENGLAND.

The dispute over ritual in the Church of England shows few signs of coming to probability now appears to be that inter-The following account of the Roman est in the issues involved will so far eftime at least, very much as they were The constitution of the church in Chi- before the recent outbreak of Protestant na is much like it was in England in the prejudice against the doctrinal beliefs earlier part of the century and in the and ceremonial tastes of the "Catholic" Western States more recently. There are party. Indeed, one notable result of this ministering confirmation and are known has taken place in the English Church. as vicars apostolic. Or if some be bishops, Mr. K. C. Anderson, writing in The New they take no title from their Chinese res- World (June), goes so far as to say that extinct see. Forty such vicars and four divided, like Gaul, into three parts—the public schools, of which for man who rank as archbishops grown that the characters have become who rank as archbishops govern the Bread Church, the Low Church, and the past the best scholars have been church through the orders to which each

of the Franciscans, another under the Jesuits, a third the Dominicans, a fourth the Augustinians, and the fifth the Laz-

their accuracy has frequently been called and has had much to do in bringing a the 'crisis.' Between seven and eight thousand clergymen are said to belong these societies, and to the English Church Union, the leader of which is Lord Hai. fax, a most devout and able layman, the hebors for the Romanizing of Anglica with all the zeal of a Jesui "Americans may ask, Why should the movement invoke a 'crisis?' If any see

of Christians wishes to join the Church

of Rome, or to imitate the ritualism

Reman worship, why should they not be party can persuade the English people i thing that ought to prevent them ccunter-persuasion by those who had Protestant opinions? There would be tablished the church of the nation; and only Anglicans; people of all shades noire of the Anglican priest, have nothing to do either with Proant doctrine or ritual. He true doctrine. He has no sympathy, with land-will not acknowledge them churches at all ministers as valid. The only church it Church. It is unfortunate for him that neither the Pope, nor the Primate of the Greek Church, will acknowledge his 'en ders' as valid, or regard the Anglican r a true church; but all the same his aff. liation is with them, and not with a form of Protestantism. His position anomalous in the extreme. He claims effect all the liberty of a Nonconfo and yet wishes to retain his place in the National Church. He breaks the law of the Church of England, violates the Ac

tablished, from which the ordinary dissenter is excluded.

average Anglican that accounts for the failure of the Broad Church and Eva-Establishment. Both have tried in varous ways to resist the ritualistic advance but the whole strength of their resistant tions in the National Church for the sait was dearer to them than their Brost Church views or Evangelical doctring The writer believes, however, the eventually the questions involved in the ritual controversy will demand solution and that the result will be disestable ment. But there is he says, a det question involved than appears on surface; the present strife is nothing be than a conflict "between two radicals

the modern spirit and medievalism." Se cerdotalism-the belief that "life had # sanctity in itself, only what is derive the middle ages. The modern idea, the man finds the divine light and the kine broadcast at the time of the Protestat Reformation-has, says Mr. Anderson, irreconcilable conflict with the system Catholic dogma, whether Roman or glican. This idealistic conception of the ligion, and the belief in the imman of God without priest or church or it lible body of doctrine as a necessary termediary to personal communion, thinks the writer, eventually triums over the various systems of Catholic and Protestant belief now held in Christel dom.

CHURCH NOTES.

Rev. Tong Kib Hing, pastor of the Baptist Chinese Church in San Francisco cisco, sailed last month for China. Rev. Joseph Gleason of St. Rosel parish, San Francisco, who has spe many months in the Philippines a volunteer chaplain, will return early it September. Father Gleason is at preent at Nagasaki, Japan.

According to Secretary Baer's recen annual report the present members of the Young People's Society of Chris tian Endeavor is 1,500,000 in 55,715 or ganizations, of which 43,000 are in America; Great Britain, 7,000, and Aused 148 societies.

Over \$200,000 in bequests and benefattions have been placed in the treasury of the Catholic University recently, and after the final settlement of several # tates, among them that of the Archbishop of Iowa, about as much more will revert to the institution. Next 00tober the Knights of Columbus will endow a chair representing \$50,000.

Rev. J. R. de Wolf Cowles, who sere ed for ten years in the diocese of California as parish priest, missionari general missionary, a member of the board of missions; and professor in the missionary department of the Division School, San Mateo, has been appoint ed organizing secretary of the Board Diocesan Missions, lately created the diocese of Frederiction, New Bruts

The Jews appear to be making rap strides to the front in all countries. only in commerce, but in scholarsh science, and the arts. In no country perhaps, is this more evident that America. The New York Sun recent contained this item: "Of the 649 5 who passed successfully the examination tion for admission to the Normal Co lege this month (June), the great pe jority are Jews. More than five-sing of the whole number came from